ADVANCED THOUGHT

A Monthly Journal of
Mental Science, Practical Psychology,
Yogi Philosophy, Constructive Occultism,
Metaphysical Healing, Etc.

WILLIAM WALKER ATKINSON, Editor
ARTHUR GOULD, Business Manager

Vol. II. APRIL, 1918 No. 12

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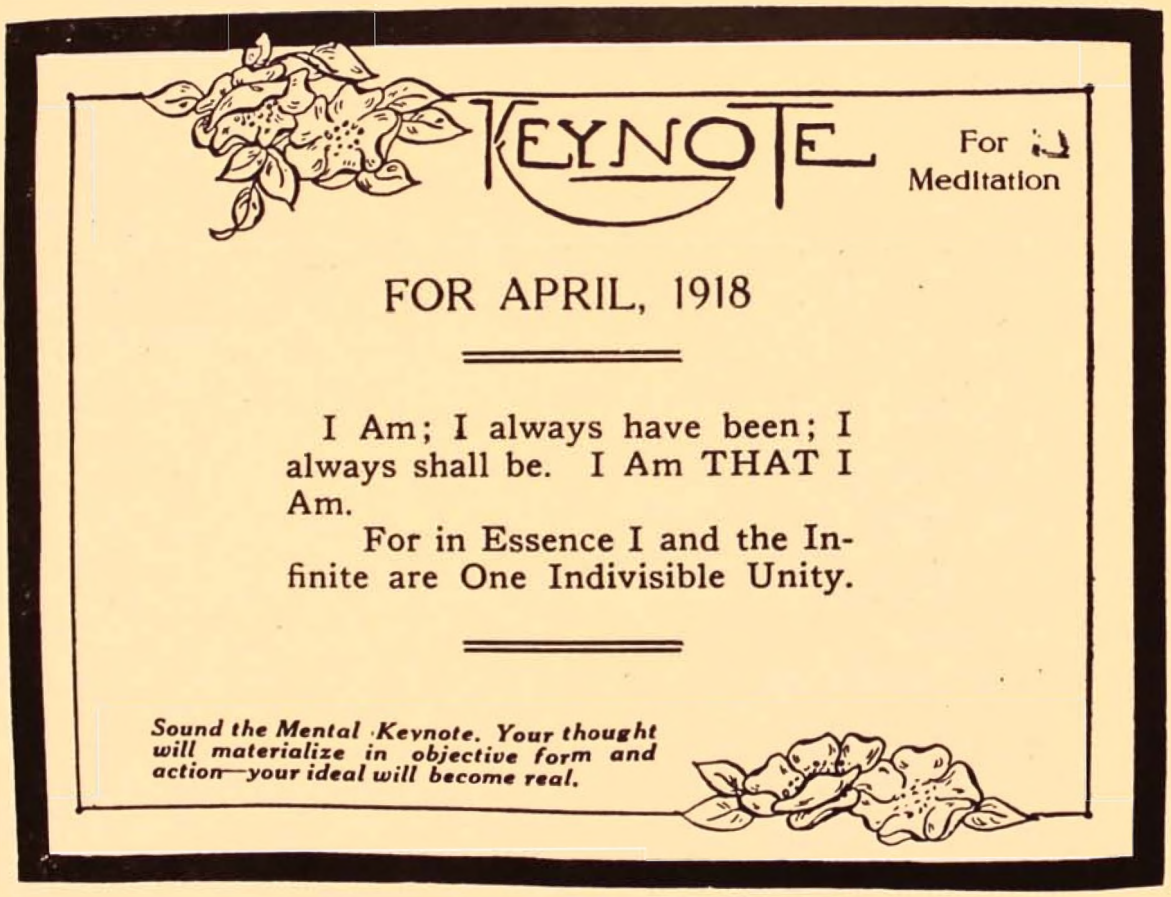
Single Copies, Ten Cents. Yearly Subscription (12 issues) $1.25
(In United States, Alaska, Cuba, Porto Rico, Mexico, Hawaii and Philippines)
In Canada, $1.35 a year. In Foreign Countries, $1.50 a year.

(Copyright 1918, by Advanced Thought Publishing Co.)

Entered as Second Class matter, July 17, 1916, at the postoffice at Chicago, Illinois, under the Act of March 3, 1879

Address all Subscriptions, or other communications to

Advanced Thought Publishing Co.
Suite 904 Masonic Temple Chicago, Ill.


KEYNOTE
For Meditation
FOR APRIL, 1918
I Am; I always have been; I always shall be. I Am THAT I Am.
For in Essence I and the Infinite are One Indivisible Unity.
Sound the Mental Keynote. Your thought will materialize in objective form and action—your ideal will become real.

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Chips From the Old Block

By William Walker Atkinson

Cultivate, develop, and maintain a stiff backbone.

Wishbone is all right—but add backbone to it.

You are not a crawling worm of the dust—you are a MAN or a WOMAN!

You are not a door-mat, bearing the word "Welcome" on its face, inviting the world to wipe its feet upon you and to be thanked by you for doing it.

So face the world firmly and fearlessly, keeping your eyes well to the front.

Hold up your head. There is nothing like a raised head, a stiff backbone, and a steady, fearless gaze for meeting the world.

Don't crawl—don't cringe—don't let your soul shrivel up when in the presence of others. Be a real human being. The biggest personages are "just people" when you know their true natures. Many of them are simply big bluffs—don't let 'em scare you.

Assert and express the Individual within yourself. Don't be merely a human sheep trotting around after self-complacement bell-wethers, attracted by the tinkling bell and assumption of authority and leadership. You are an Individual, even though you may not know it. Get acquainted with yourself. Rouse your dormant powers, awaken your latent forces. You've got the Real Thing inside of you—give it a chance to come to the surface and express itself.

Get the "I Can and I Will" idea. And you can best cultivate this by realizing the "I Am" which is Yourself.

You are greater, grander, better, stronger than you know. Throw off the old hypnotic suggestion of the Worm of the Dust, and let your returning consciousness bring with it the Message of the Real Self.

Think well of yourself—for you're worth it!

Get awake, children, and rejoice. For verily you are IT!

"IT"

By William Walker Atkinson

I think that the race of men has always been cognizant of the presence of a Something which underlies the everchanging forms of things which constitute the outer aspect of that which we call Nature. Indeed, at times I am inclined to think that some of the higher forms of the lower animal life, particularly intelligent horses and dogs, also subtly sense this Presence when they are in quiet places, dense forests, or great desert spaces, or other places where their attention is not distracted or attracted by the movements of men or the works of man.

The Arabs have a saying that "No man who dwells in the Desert very long doubts the existence of Allah;" and I have noticed that those in our own land who have spent much time alone in our own deserts of the West, or in our great forests or mountains, often become imbued with the idea that they are in contact with some great Presence. There seems to be something which leads those living in close contact with Nature to feel the actual presence of that which may be called the Spirit of Nature.

It is usual for writers of the subject of Comparative Religions, or that of Mythology, to assume that primitive man first created unto himself the ideas of various gods and spirits, and from these evolved to the conception of a few gods, and then to that of One God. But many careful thinkers have held that the theory above mentioned did not go back far enough, but started when the evolution of religious thought had already progressed through several stages.

These thinkers hold that before man began to create concepts of gods and spirits, he had an intuitive general conception of a Something which was manifesting itself throughout all that which we now call Nature, immanent in its countless forms and activities and phenomena, though never making itself apparent except through these. And I am inclined to agree with these thinkers, for I think that in our childhood, in which we pass through the concentrated mental experiences of the race of which we are the representatives, we are more or less conscious of this Something, particularly when we are away from the cities and towns, and are in the woods, the fields, the forests—close to the Heart of Nature.

These thinkers hold that the race then began to personify the leading aspects of Nature's activities, giving to them the attributes of spirits, demi-gods, godlings, and gods; these in turn being later re-

placed by the conception of a few Higher Gods, and these in turn by the concept of One God, the latter being at first merely a magnified Man, and later becoming less and less so and more and more Impersonal, as the religious ideal became more elevated and purer. In this view, the race is gradually working back to the original conception of an Immanent Something manifesting throughout Nature—but not returning in a circle of thought, but rather in a spiral, reaching the starting point, but on a higher plane.

Be this theory of the mental evolution of the race true or otherwise, it is certain that at an early period of the race man began to attribute the activities of Nature to something outside of Nature—something supernatural. Throughout many centuries of speculation of the subject, however, there is evidenced a gradual, though slow, return to the idea that this Something which manifests **through** Nature, must be **in** Nature, rather than **apart from** Nature. That which theology has sought to make odious by the name of "Pantheism," has been struggling for expression in human thought and speech for many centuries, and has again and again made its presence manifest through many channels of religious thought.

But, as is usual in many cases of human thought, the pendulum swung too far, once it was started. Man began to discover undoubted evidences of the existence and activities of correlation and interrelation between natural forces, and gradually built of a more or less mechanical explanation of Nature, leaving not only God out of it, but also Life and Mind; holding that the former was not needed, and that the latter two were merely forms of phenomena evolved by these mechanical laws. Science, representing this extreme of the pendulum of human thought, feeling free from the idea of outside forces and powers operating upon Nature, and finding in Nature's own forces and powers a sufficiently clear working hypothesis, forgot the vital and mental aspects of Nature by reason of their intense interest in her more mechanical activities and forces.

The favorite scientific conception is well illustrated by the following quotation from a well-known writer, who says: "The mind now sees that everything is in relation to every other thing, and that relations are of massive significance, indeed that they are controlling. It is now seen that no object is independent. Each depends on every other, and dependence, relatively, is the controlling principle of the universe. This order of knowing now goes so far as to say that dependence, relatively, is so absolute that if even the slightest of objects be disturbed in position or altered in mass, the outermost rim of the material universe will be affected thereby; and measurably so, if only our instruments of precision were able for the task. The laws of

cause and effect, of persistence of force, of the indestructibility of matter—these and their derivatives being the known world of relations and related objects under their sway."

The popular scientific reference of Nature to the presence and activity of certain mechanical-chemical forces and processes was beginning to be widely accepted by thinking men—until "something happened" in the field of Science itself to disturb this idea that Truth had been discovered at last, and that the last word had been uttered regarding Nature, and that all that was needed was to fill in the details. So long as the Ultimate Atom, eternal and indestructible, was held to be existent as the basis of all natural things, with nothing antecedent to it which had "caused" it, the above conception seemed to suffice. But suddenly, like a bolt from the blue, came the discovery that the Atom was by a collection of minor corpuscles, or tiny things, and that these when examined were found to be naught but manifestations of Energy—immaterial things in fact. Matter was discovered to be destructible, instead of indestructible; and instead of being an Ultimate Something, was discovered to be merely a something caused by, and proceeding from, a Something precedent to itself.

Materialism, staggering from the blow, quickly sought refuge in the twin-theory of the Persistence of Force—holding that Force, not Matter, was the Ultimate Something. But brave pioneers in the field of Science, like Le Bon and others, followed up the inquiry, until now it is becoming to be realized that Force, like Matter, may be resolved into a Something from which it has originally proceeded. This is not yet fully admitted, of course, but the trend of scientific thinkers now realize that Force like its twin-deity, Matter, is to be regarded as a non-ultimate phenomenon, or series of phenomena, and not as Ultimate Reality.

But this does not imply by any means, that the best human thought is forced back to the idea that "Everything has proceeded from NOTHING." In fact, the idea that **"From Nothing, no thing comes"** is more firmly fixed in human thought than ever. Instead of an Ultimate Nothing, the mind of the race is insisting more than ever upon the necessary postulate of an Ultimate Something, or Ultimate Somewhat "which persists amid all changes, and that underlies every change." Science confessing at least a temporary defeat, or set-back, is beginning to listen with more respect to the voice of her sister, Philosophy, in an attempt to "ree the riddle." And there are phases of Philosophy which blend so well with certain phases of Science, that we may confidently look forward to a new Science-Philosophy, or Philosophy-Science, combining the daring transcendental thought of the one, with the practical methods of the other, and thus establishing a sane balance.

Science is now freely acknowledging that Reality is to be found only in something which may be called Energy, or Power. Philosophy holds likewise. Human thought refuses to accept the idea of a Reality devoid of Power to Act; for otherwise there would be no Activity or World at all. Reality must be Power; and Ultimate Power must be Reality; no matter what names we may apply to this Ultimate Reality and Power. As Spinoza has well said: "A thing has only so much reality as it possesses power;" and the idea holds good even when carried to the plane of the Ultimate.

And, moreover, Science is now beginning to admit that this Ultimate Power in Nature at least acts "as if" it were possessed of Life and Will, for it gives every evidence of a striving, urging, seeking-for, desiring activity. And Philosophy, in at least some of its schools, is quite ready to postulate Ultimate Reality in the terms of Will, or Desire. As one has stated "Reality is evidently either a Power with the Desire to Act, or else a Desire with the Power to Act." And a recent writer along philosophical lines, has said that the essence of all philosophical thought seems to be this: "that Reality is Spirit, and Spirit is Will."

Another well-known writer on the subject of Philosophy has said that: "Philosophy explains in the terms of Will—the name for the only energy that consciousness knows directly—the Energy which so abundantly and so marvellously manifests itself on every hand in Nature and in history." The same writer again says: "The concepts of Force and Energy are of necessity referred to the concept of Will as their explanation. Moreover, in the course of the development of the forms of life we find irritability, a form of energy which we must interpret in terms of Will, long before we find anything approaching a manifestation of intelligence. Intelligence appears either as a later development out of Will, or as a graft upon it. A weighty group of modern physicists believe that matter itself, in its ultimate state, may be analyzed into Energy, which again is only humanly explainable as Will. A strong, and in my view, the dominant tendency in philsophy, powerfully supported by the results of scientific knowing, is that which sees Totality as Energy, which is Will. Perpetual motion is clearly impossible, from a mechanical point of view, at the scientific stage of knowing. Just because of this fact, all mechanical motion can only be explained as having originated as Will-force. This Will-force is Self--Active Totality."

And, so, we find that Science and Philosophy are beginning to agree, one with the other, that the Ultimate Reality must be thought of, and explained so far as explanation is possible, in terms of Life and Living Power. The [illegible] of a Dead Reality seems to be passing away.

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And man's old idea of a Deity apart from Nature, and Nature apart from Deity, seems to be in the process of transformation in the idea of Deity in Nature, or Nature in Deity, state it whichever way you prefer.

Here as in the beginning we find the almost intuitive conception of man that there is an Underlying Something in Nature which is the Power which expresses itself in all Her activities. But men are beginning to drop the use of the terms "He" and "She" as applied to the concepts of Deity and Nature, and to unite the two conceptions in one, for which they have found no other name but "IT," or "That," as the Hindus have called it. No matter what else men may say or think of "IT," they are beginning to know that "It" IS, and MUST BE PRESENT.

As to what will be the form of explanation and interpretation likely to be most favored when Science-Philosophy begins to announce such, it is difficult to say. But it seems that it is probable that in the end our modern thought will have to fall back on the explanations of the sages of many centuries ago, in the Orient (the home of philosophical thought), and divide itself into two schools, each favoring one of the two following doctrines (or perhaps a synthesis of both), viz.: (1) That Nature consists of a Universal Spirit, which is known to us in the form of Will, which is ever striving to express itself in a World, which World is but a Cosmic Process of ever-changing things, and phenomena, moving in cyclic process of rhythmic rise and fall, or spiralic advancement, without beginning or ending; or else (2) that Nature is but the mental creation of a Universal Spirit, the Power of which we know as Will, which Spirit periodically indulges in what may be called a "Cosmic Dream, or Reverie," in which it pictures and acts out the Creation, Maintenance, and Destruction of Universes, which in themselves have no Reality, but yet are Real in the sense that "all dreams are true while they last;" and which Universes are in themselves Nothing, and will indeed be seen to be so "when the Dreamer awakes."

In the first conception the urge of the race is in the direction of attaining supreme heights of consciousness in which the individual will know that "I AM THAT"—when men will become as gods. In the second conception the urge of the race is in the direction of throwing off the Maya-Dream false-consciousness, and awakening to a conscious realization that "I AM," and that "other than I, there is Nothing."

Which ever doctrine or theory is right, however,—and even if neither of them is right, for that matter—it seems to me that there is one thing underlying them all, from which our thought cannot escape, and that is this: "**IT** IS!"

Numerological Success

By Clifford Cheasley

When we read the lives of great and successful people we are getting into touch with methods by which their particular attainment was reached and not with any infallible "open sesame" to a similar attainment for ourselves or for others.

This can be proved, for when we come to peruse the autobiographies of those who are great and successful, we find that altogether different methods or principles have been applied.

There is excuse for great amusement in the efforts of certain writers of this kind to advocate a method as the only one and other equally successful individuals talking and writing up an entirely different one. For instance we see that one well known Steel man has recently said, the only way he succeeded was through working overtime and all the time, advocating the same exertion as the success method for his would-be successors: and in the same issue of the magazine in which this advice appeared, a well known manufacturer went on record with the statement that one who gave too much attention and time voluntarily to his employers would become a drudge and that in his opinion the royal method was to perform duties efficiently and conscientiously but to keep wideawake for opportunity, spending all spare time in education toward taking advantage of it.

Both of these two good gentlemen possessed and taught a right method, but had one wrong method in common and this, the offering of their success method as a general and sufficient one for everyone else.

Their mistake is a very popular one however which we see duplicated in many success books, lectures and classes where the methods which are really being taught are only those which are truth to the teacher.

This leads us to the working of Numerology or the application of the law of spiritual mathematics to this as to all other problems of life.

No man or woman however successful could tell one who understood the laws of character which the numbers are the keys to, that a certain method was a success method for other people besides themselves, unless the numerical laws of the other persons' characters and lives made the advice excusable.

As with all other questions of living the life, Numerology believes that success of any kind is an individual matter and attainable only by the application of methods which are in many cases peculiar to the individual who should use them.

Just as success signifies something different to the understanding of everybody, so has everyone distinct methods of attaining it which if he can become acquainted with scientifically or intuitionally and persistently follow, will bring success as surely as 2 and 2 equal 4.

If there is one universal success method it is the knowledge of the power of the consciousness to attract to itself through the use of the mind, the thing that it wants; but even this method cannot bring entire success unless the one who uses it has definitely decided past all shadow of doubt what success means to him.

It is here that through the finding of Numerology, the individual who knows intuitively what he wants is made doubly sure by the mathematical equations which interpret in figures that do not lie, his desires and ambitions. It strengthens his human courage, which owing to its link with mortal mind and material law, cannot escape reactionary influences at times; for when there seems temporarily no excuse for further effort upon his part and no encouragement from his associations or environment, he sees in the cold, unchanging form of mathematics his goal already his potentially as his part in the divine system of the Universe.

To analyze briefly the word success thus—

$3 + 5 = 8$ Ideality

SUCCESS

$1+3+3+3+5+1+1=17=8$ Expression.

We observe that the value of its vowels, the force upon which it is based, as well as the addition of every vibration of both vowels and consonants is 6, which those who have followed these articles or are acquainted with the science from some other source, will recognize as the number of MATERIAL FREEDOM.

A contemplation of this term, with all the many possibilities which it conjures up, may reveal to us why the attainment of success is such an essential in almost every life. After all, success simply means freedom, does it not? The freeing of that something within us all that demands complete expression in form.

THE TWO HANDLES

Everything has two handles, one by which it may be borne, the other by which it may not. If your brother sin against you lay not hold of it by the handle of his injustice, for by that it may not be borne: but rather by this, that he is your brother, the comrade of your youth; and thus you will lay hold on it so that it may be borne. —Epictetus.

Psychology of the "Revival"

By William Walker Atkinson

The city of Chicago is just now on the eve of what will probably prove to be one of the largest and most successful so-called religious "revivals" that the world has ever experienced. That is, unless we make an exception in favor of the celebrated religious manias which spread like wildfire over some of the counties of Europe during the Middle Ages, and which disappeared almost as quickly as they had arisen, leaving behind them a trail of victims with shattered minds and disordered emotional nervous centres.

The coming of this great revival, already widely heralded and advertised, which is to be conducted by a well-known character who has attained a great measure of success in this particular line in many and various parts of the country, is of course what has turned my attention to the subject of the psychology attending such enterprises, and which is the cause of the writing of this article on the subject.

I shall not attempt to criticise the particular methods of this masterhand at this game of "saving souls." To tell the truth, I find nothing particular to adversely criticise about that man. To me he is simply one who is playing the psychological game a little better than it has been played before, and on a considerably larger scale. To me the only thing to criticise is the ignorance of the public generally on the subject of mental suggestion and mental contagion in connection with "revivals" in general; and the almost criminal silence on the part of many ministers of churches (who must surely be aware of the psychological principles involved), in not protesting against this state of affairs and refusing to take part in these demoralizing exhibitions, instead of either actually or else tacitly backing them as they are doing in the present case.

To those who may think that I am using too strong terms in this connection, I would say that one has but to understand the relationship of the psychology of the revival, and that of the ordinary hypnotic exhibition, in order to apply to the former the condemnation which he freely visits upon the latter. It is but sophistry to urge that while the psychology of the two sets of phenomena may be akin, that there is the greatest difference between the results, inasmuch as the "subjects" taking part in the hypnotic seance do not derive a moral benefit from it, while those of the revival do receive such a benefit. To me such an argument sounds suspiciously like that of a poor demented creature of whom I once read, who was detected of the crime of

poisoning several persons, and who urges as her defense that she had poisoned only religious people, whom she had sent straight to heaven; and that she had never poisoned a sinner, for she could not bear the idea of sending a soul to hell.

It may surprise, and shock, some good people to be told that the methods employed by the average revivalist are practically those of the public hypnotists; and that many who fall under the spell of the former are as truly hypnotized "subjects" as those poor creatures who perform antics on the stage, at the direction of the hypnotist, for the amusement of the public. But those who have made a careful study of the two sets of psychological phenomena are generally agreed that the keynote of both is Mental Suggestion, employed according to accepted rules, and exercised upon suggestible and emotionally susceptible individuals.

It is of course true that there is always more or less evidence of the power of suggestion in all appeals of orators, preachers, actors and other persons producing emotional excitement upon an audience, but these instances are usually of a very mild, and practically harmless type. It is only when we study the methods used by the successful revivalist (and either consciously or unconsciously known to him) that we see the presence and power of what is practically Hypnotic Suggestion used scientifically and according to certain rules well known to all modern psychologists and students of the subject.

In the first place, we find that the "confident expectation" of the public is aroused by both the hypnotist and the revivalist. Those attending the meetings of either confidently expect that there will be the exercise of some "strange mysterious power" upon them; and although the average person may say confidently that "no hypnotist can catch me," or "no revivalist can make me get excited," yet away down in the bottom of their hearts such persons have a sneaking fear that maybe, somehow, someway, they will, be "caught." There is induced in them at least a degree of "confident expectation" which in itself renders them more or less susceptible to that **which they fear may come upon them.** And the hypnotist creates and intensifies that susceptibility and suggestibility by spreading through the press and other advertising mediums the tale of his wonderful "power," and how it has influenced persons in other places, etc. And, likewise, the press agents of the celebrated revivalists prepare the way for the Master Suggestionist, by filling the papers with tales of his previous successes in this direction.

Then, just as the hypnotist gradually prepares his little group of "subjects" by having them perform some very simple exercises, in response to his command, and then gradually educating them to obey

his will in the more difficult feats of hypnotic control, so do the master revivalists gradually "work up" their audiences from simple beginnings at the opening meetings of the revival, to the grand scramble and rush to the "salvation seats" toward the end of the series of meetings. I smiled when I read in this morning's paper the notice that there would be no effort made to cause people to "hit the trail" at the early meetings of the particular great revivalist who is coming to town, but that it was hoped that toward the end the power would manifest itself, and thousands of souls would be saved via the "sawdust trail" grand rush.

And right here, let me remind you of a fact well known to all students of suggestion and the psychology thereof. I refer to the fact that just as the hypnotic seance has an almost irresistible attraction for those persons who are very suggestible and susceptible to the "power" of the hypnotist, and who feel quite sure that they are going to be "caught," so has the "revival" the same attraction for those suggestible folk who are sure that they are going to be "reached," and who picture to themselves the feelings of the emotional excitement which may possibly be theirs to experience. In both cases there is seen to be the analogy to the moth which circles around the flame, dreading the result and yet seemingly fascinated and attracted by the danger.

The revival, like the hypnotic seance, begins by attracting a few persons who "feel the influence" at the early meetings; these people come back, night after night, and their number is added to by others who feel the "influence" at later meetings. After a time, there is in the audience a large number of "ripe" subjects, ready to be plucked when the time comes. And when the hypnotist, or the revivalist, begins to shake his tree, or use his persimmon pole, down begin to fall the "ripe" subjects. And, that is only the beginning: for when the "subjects" begin to come in, they create an actual mental contagion, and the influence of their emotional excitement spreads in ever widening circles, bring "under the influence" others who in the beginning were not so susceptible. And these influence others, still less suggestible, and so on, and so on.

Of course there is always the working up to the grand climax—the high-water mark of emotional excitement and suggestibility—and this would be followed by the inevitable wane of the "power," were it not a fact that both the successful hypnotist and the successful revivalist wait until they feel that the climax has been reached, and then bring the series of meetings to a close before the reaction sets in. I understand from some who have carefully studied the meetings of a great revivalist in different cities, that the series seems to run on a fixed schedule, and it would seem as if some experienced directing

mind indicated just how much pressure should be exerted at each particular stage of the series, in order that the climax might not come too soon, or too late—thus escaping both the failure to produce a successful climax on the one hand, or a reaction and anti-climax on the other. Certainly there is some person connected with the outfit who has a practical knowledge of the psychology of crowds, plus a wide experience with revival crowds.

But, you say, what of it, so long as people are made better by the revival, even if they really are hypnotized for the time being? Well, perhaps that may be so if at the same time you will approve of people allowing themselves to be hypnotized en masse in order that some of their number may be cured of bad habits, etc. I'm not preaching or laying down the law in the matter—I am merely trying to show you what is the principle back of the psychological phenomenon which we call the "revival," that's all. If you approve of it, all right; I am not instituting a crusade against revivals and revivalists—not at all. It is for you to determine whether the end of the revival emotional strain justifies the means employed, after knowing just what those means really are. Suit yourselves in the matter, but at least be honest with yourselves about it, and know the truth, and admit it yourselves.

And, don't forget that there is "the morning after" the revival emotional spree of a community, just as there is after the liquor-caused spree of the individual. It has been noticed that the presence of one of these noted extended revivals is almost inevitably followed by a reaction upon the persons of that community who have acquired the habit of regularly attending the meeting and "getting worked up," or made to "feel happy." After the revivalist has gone, and the usual attempts to keep up the interest in his work by means of lesser lights have failed, then the persons who have acquired the mental "habit" (for that is just what it is) is seized with a spirit of awful unrest and restlessness, and a burning thirst for more of the excitement which has intoxicated him, or her, for the several weeks of the Great Revival. And such a person is fortunate if he or she is not led into some other form of emotional excitement which promises to give at least a bit of the old "happy" feeling. Those who have lived in towns in which a big revival has just closed will know just what I mean. Many are the evil consequences of the feverish emotional restlessness characteristic of "the morning after" the close of the revival season.

And, more; in many who have indulged in the emotional "jag" (pardon the term, please, for no other name more fitly expresses it) there is left an increased susceptibility and suggestibility to the influence of stronger wills and more dominant personalities, which too often bring results which would appall the public were the relation of

cause and effect in the case fully realized. If you have ever watched the after effects of a hypnotic "jag" upon the "subjects" gathered around him by the hypnotic "entertainer" who has just left town, you will perceive many instances which will remind you of the same, when you witness the "subjects" left behind him by the successful revivalist. The underlying cause being the same, the resulting effect is the same, naturally.

There is another phase of the matter which is most important, but of which I cannot well speak in detail in a magazine of general circulation; and which may be freely discussed only in medical journals, under our laws regarding the mention of certain important subjects. I may indicate the general idea, however, by reminding you that there has been noticed by many careful scientific observers a remarkable correlation between certain forms of unusual "religious" emotional excitement, and certain other forms of emotional excitement concerned with the affections of human beings; and an understanding of this phenomena explains certain curious facts of life which have always puzzled the good folks who cannot understand how evil so often follows in the train of what is seemingly very good. In the case of young persons of both sexes, in the trying period of life known as adolescence, many harmful results have been frequently noticed, and directly attributed by scientific observers to the abnormal emotional excitement of the nervous system, and brain centers, produced by the indulgence in the emotional "jag" of the popular religious (so-called) revival. I think that I have indicated my meaning with sufficient clearness to thinking, adult men and women, without going into details which would be manifestly out of place in a publication of this kind.

I must beg to be absolved from the charge of attacking Religion, which some of the zealous advocates of the revival may feel disposed to bring against me for my plain words in this article—for I am making no such attack, and have no desire to make one. I am but saying to you what the best psychologists and students of mind and body know to be actual, proven facts within the experience of physicians and others; and which many conscientious ministers of the gospel know to be facts, though they seldom dare to assert the same, lest they lose their bread-and-butter (I say this last not in derision, but in sympathy—for, at the last they are acting only "even as You and I" might act under the same circumstances; oh, the pity of it all!)

The effects of these great revivals are not all bad—of course not. I think that they have often resulted in bringing men and women to a point where they chose a saner and wiser course of life, and turn away from the old path of folly and dissipation. One must admit these things, if he be honest. But could not this result be accom-

plished otherwise? It is not for me to say or to determine this—let the Church face the problem fearlessly, backed by intelligent public opinion aroused by a scientific knowledge of the facts of the case. Oh yes; good often comes from these revival excitements, or community manias, or public hysteria—but oh, the price paid for it all, paid without being realized. And, oh, the toll taken by these triumphant aggregations which constitute the "outfit" of the modern successful revivalist.

By the time that you read this in print, the particular great revival the coming of which has turned my thoughts toward the phenomena in question and which are reflected in this article, this great revival will be in full blast in Chicago, and will be heralded throughout the country. Read your newspapers, and you will perhaps get a general idea of the power of "crowd psychology," and the influence of "mental contagion," and Mental Suggestion. But, at that you will see only the bright side—the dark side of the revival emotional excitement, like that of the moon, is never apparent to the eye,—but it exists, and Science has taken marked and certain notice of it, and has recorded it in books which the average newspaper reader almost never sees, nor suspects the existence of.

If ever one of these Great Revivals comes to your home town, I advise you to attend several of its meetings, there to study its phenomena in the light of the facts of which I have hinted in this article. You need not fear its contagion, once you have been vaccinated with the Knowledge of the Truth concerning it.

P. S.—Since writing the above I have read the following in one of our daily papers concerning the particular Great Evangelist who is coming to town. The gentleman was asked by the reporters about the "trail hitters;" when did they start hitting; do they hit hard; and how do they hit; etc. He answered as follows, according to the reporters: **"Well now, starting the people on the sawdust trail is a matter of psychology. I never ask people to hit the trail in the first few days of the meeting. I like to feel them out first. Sometimes it takes a week; sometimes ten days."** Somebody knows something about psychology, it seems. The gentleman understands his business.

THE INCOMPLETE LIST

If you are told that such an one speaks ill of you, make no defence against what was said, but answer, He surely knew not my other faults, else he would not have mentioned these only!

—Epictetus.

Mental Medicine vs. Drugs in the Treatment of Organic Diseases

By C. Franklin Leavitt, M. D.[1]

Does organic disease respond to suggestion? This is a question often asked by the laity, and one commonly answered by doctors in the negative. There appears to be an almost uniform conviction among medical men that no other than neurotic disease is amenable to mental curative influence, leaving us to infer that from only material remedies can we hope for relief of organic disease.

But what does the average physician know about the matter? Substantially nothing more than he has been told by those who pose as medical instructors, while the latter class base their opinion on a process of reasoning from materialistic premises.

I do not wonder at their processes of reasoning nor at their conclusion. They ascribe the causes of disease to microbes and such like material things, and they could not be expected to look to mental remedies for relief. They are perfectly consistent. Were I ready to ascribe to disease a similar origin I should be led to a like conclusion. But my contention is that the science of etiology as taught does not ordinarily go deep enough to arrive at the true cause. My medical brethren forget that disease in its incipiency is a neurosis—i.e., a nerve disturbance. This preliminary stage is one of incubation, during which there is wrought nothing more than preparatory nervous changes; but these neurotic modifications constitute the first stirrings of the developing disease.

Let us go farther in our study of disease genesis. To illustrate: When I was a boy my playmate had a smart attack of measles, and a few months later one of diphtheria, from which he died. During the measles, as well as a part of the diphtheria, I was with him and yet I didn't take either disease. We had been together most of the time before he took sick and I doubtless had been similarly exposed. He fell a prompt prey to the contagion, and I, though broadly exposed by him, proved immune. Moreover, I have not yet had either malady. What do such phenomena signify?

We are told that they signify that my organism was in a resistant state and the organism of my playmate was not; and I concur in the opinion. But let us delve still deeper. It is well known that one ...nly has but a single attack of scarlet fever and measles. And ...ecause the defensive energies of the body are so well devel-

oped by a single contest that the germs on which the disease depends can never after find a friendly foothold in that particular territory.

Our bodies are like other confederacies; they have their several departments of administration and their state and provincial governments, all working as industrious autonomies, but each co-ordinated with every other in a federated head. It goes without saying that inharmony in one part is a menace to the peace of the whole; an attack on one is an attack on all, and the power of the general government is brought to the defense. So likewise a weakness in one part, if prolonged, shows a weakness of the federal body. It is a lack of tone in the general government.

If we were looking on as interested observers what would we think of a nation that would allow an exposed state or two to fall into inertia and indifference and its defenses to go into decay when a foe was known to be watching for a foothold? Why, of course we would say that there was something wrong at the center. But we hear people say: "I have a bad liver that is unsettling my constitutional strength," "My heart is weak and some day I suppose it will get me," "My nervous system is a total wreck," and so on and on to the end of the list. I wonder who is running this physical confederacy, anyhow? Do you understand that the several organs run things on their own hook? If not, let me tell you that the central authority in these cases needs waking up. There is need of getting busy at the headquarters of those who suffer according to the complaints. My advice to them is to take up the 'phone and cry at the top of their voice, "Hello there, Central! You would better get down to business. Trouble was long ago reported at this end of the line." But the trouble is that our pragmatic Conscious Selves are so eternally heaping up obstacles and stirring up strife that the authorities become sick at heart and almost indifferent.

Now it is this which constitutes the lack of physical and mental tone upon which microbic invasion depends. In such cases the bars are down and no one need wonder that the cattle from the adjoining lots are in our pasture. From all this a fair inference is that even the physician who accepts the germ theory of disease can make no rational denial of my claim that the true cause of disease lies behind microbes, and that prevention and cure require a deeper study. What follows? Being able to include even those diseases acknowledged to be occasioned by germs among those in which the mind is the chief causative factor, no rational person can deny my theorem that disease in all its forms springs primarily from the submerged, the unconscious, side of us, still so poorly understood.

Now, let us ask again, is organic disease amenable to mental medicine? I say, yes for the best of all reasons and that is, that I have

seen it yield to that means of cure. The fact that it does so is not astonishing when you reflect on the processes by which disease is developed. Recall, if you will, what precedes the establishment of an organic lesion. Let the cause of it be what it may, there is first an interruption of the perfect co-ordination, the delicate balance of the system essential to harmony. In its initial stage this is too slight to produce a distinct sensory impression. But shortly it increases until the nerves of feeling begin to cry out with pain. This stage may last for a period varying greatly according to the character of the disturbance and the particular parts primarily involved. The reader will observe that, up to this point, the disorder is merely functional. It is a neurosis, a functional rather than an organic disease, and this is true no matter what the nature of the ensuing organic changes. Up to this point, then, the possibility of cure by psychotherapy would be granted by our critics.

But observe now the further course of the disorder as we find it slowly merging into a true organic lesion. Sub consciousness (the orthodox call it Nature) is working under difficulties, and sometimes in a dispirited and half-hearted way, to maintain a suitable balance, by making short cuts and resorting to makeshifts of various kinds, with astonishing intelligence. At last, when these expedients have to be maintained for an indefinite period, what was at first but a functional accommodation develops into a formal, and often permanent, change of an organic nature.

During all this time the original cause of the disturbance maintains its influence and the resulting neurosis in merging into organic disease preserves its true relationship in the chain of pathologic events. This stage having been reached, my orthodox friends pronounce the disease irremediable by mental measures. Let us glance for a moment at the true situation and the rational indications in the matter of treatment.

Here is an organic disease owing its origin to some influence, the disturbance arising in the subconscious realm. Only when it blossomed out into an organic affection did we become aware of its true nature; but here it now is in a form clearly disclosed to our objective sense.

Concerning the question of treatment let my readers act as jurors to determine which is the more rational of the two methods about to be proposed. But before we go farther let it be understood that if the organic change is of a character not open to removal by means of the physiological processes of absorption and transformation (metabolism), it is agreed between us that—first, a systematic cure can be effected without remo[illegible] of the organic evidences of the disorder, provided

their influence on surrounding or functionally-related structures shall not be pernicious, as in the instance of certain small growths of an innocent nature; and second, that surgery should be employed to get rid of harmful lesions, if practicable.

And now for relief from such organic diseases as offer rational possibilities of removal through the action of physiological processes: the orthodox physician introduces drugs addressed to the lesions themselves, or to supposed conditions by them evinced, hoping in some manner to proceed with cure in an order inverse to that of development; while the psychotherapeutist attacks the trouble at its mental root and seeks, by means of his own unique processes, to correct the disease phenomena by removing the cause.

If the waters of a stream had become foul and pestilential, which would you deem the wiser corrective course, to abate if possible the ensuing harm by a free use of disinfectants, or to throw out the dead frogs and cats from the fountain pool whence it springs? I know what your answer must be. And now let me ask another, and final question. If one witness should testify that he had cleansed many such streams by purifying their sources, and another should testify that such a thing could not be done, to the evidence of which witness would you attach the most weight? There can be but one answer.

Yes, reader, organic disease can be both caused and cured by the MIND. That tuberculosis and cancer, as well as nervous disorders, are often caused by unsanitary mental states there can be no rational doubt; and that these very diseases can be both cured and prevented by similar means, consciously and purposely employed, I have more than once demonstrated.

When the essential conditions are met, the desired results must follow, unless the pathological processes have carried their inhibitory effects to a point which forbids restoration by any means whatever.

After much experience I do solemnly aver that, if required to make a choice between drugs and mind for the treatment of disease in its multitudinous forms, I should certainly select the latter, with a conviction that, in being deprived of the former, I had suffered small loss.

FEAR NOT THE LIGHT

When you have decided that a thing ought to be done, and are doing it, never shun being seen doing it, even though the multitude should be likely to judge the matter amiss. For if you are not acting rightly, shun the act itself; if rightly, why fear misplaced censure? —Epictetus.

A Little Visit to Buddha-Land

By William Walker Atkinson

There has been placed before me for attention an interesting letter addressed to Mr. Gould, the Business-Manager of this magazine, referring to a paragraph in his "Sermon from the Office-Desk" in the February number of this magazine. I think that I see in this letter the material for what may perhaps prove to be a somewhat interesting article on the subject mentioned, and this apart from the particular point raised by the correspondent. Here is the letter, with the lines of address and the signature omitted:

"For some time past I have watched, with considerable amusement, the efforts made in "Advanced Thought" to mix water and oil. In other words, to mix Christianity and Hindu mythology with Buddhism. In so doing you completely lose track of the fact that The Buddha was a REAL personage, whose existence is proven beyond any shadow of doubt, while the Hindu deities are undeniably mythological and there is absolutely no positive proof that Christ ever existed, while there is considerable proof that such a person never lived.

"So much for that, now for the real purpose of my letter. In your 'Sermon from the Office-Desk' in the February number of your publication I find a statement which is false, and which does Buddhism a great injustice. You write, '. . . . incarnations of God such as Jesus, Buddha and Krishna, are the greatest friends, etc.' Now The Buddha was NOT the incarnation of any god, and as proof I quote from the Buddhist Catechism by H. S. Olcott: Q. 'Was The Buddha God?' A. 'No. Buddha Dharma teaches no "divine" incarnation.'

"I ask you, as one who honors truth, to correct this mistake in as early an issue of 'Advanced Thought' as possible. Whether you do or not depends upon which you prefer, TRUTH or your own pet ideas."

Now, without any special attempt to take sides with either of the parties concerned in this discussion, let us take a general view of the fundamental principles of Buddhism respecting its Founder, Gautama, the Buddha, who undoubtedly is a veritable historical personage, and who, so the authorities say, lived and taught about 600 B. C.—about twenty-five hundred years ago.

Passing over the accepted record of the life of Gautama, as well as the myths which have gathered around those records, as in the case of all great religious leaders of the past, let us see what the best authorities hold to be the teachings of Buddhism concerning the nature of Gautama, the Buddha, its founder.

In the first place, the best Buddhist teachings certainly do not hold that Gautama was a "divine incarnation," or "avatar of the god,"

in the usual meaning of those terms. And, yet, it certainly is held that he was a human being who had attained the highest plane of consciousness, the possession of which spiritual unfoldment would make him "like unto the gods," or in fact higher in the scale than many of the gods of the accepted Hindu popular theologies, the existence of which Gautama and his followers seemingly tacitly admitted, though they regarded them as subject to the law of Becoming and Change, like every other living thing, and so doomed to ultimate "passing away."

But, here is the striking point of the teaching, Buddhism teaches that Gautama was no more than a **man** raised to the highest point of spiritual illumination—a man whose consciousness functioned on the highest plane possible for a human being to attain and still remain human. And, equally certain is the teaching that the heights attained by Gautama, the Buddha, are possible of attainment by any man—all men, for that matter. That state of illumined consciousness is what is often referred to as Nirvana. Nirvana is not a place, or heaven, or anything of that kind—it is simply a state of consciousness, the highest state possible for the separated consciousness. Beyond it is only Para-Nirvana, or the consciousness of the Infinite, in which "the dewdrop slips into the shining sea," and ceases to be a dewdrop because it is merged with the sea.

And Buddhism also teaches that there were many Buddhas before Gautama; and that there will be many more Buddhas in the ages to come, after Gautama. The term "Buddha" is not Gautama's name, but merely a term, meaning "Spiritual Enlightenment," which was applied to him as a title. The correct form is "Gautama, the Buddha;" just as that employed by certain Esoteric Christians is "Jesus, the Christ."

Buddhism does not teach that Gautama was "a son of God," or an "avatar," or Man-God, such as the orthodox Christians hold Jesus to have been, or as the orthodox Hindus hold Krishna to have been. No; Gautama was simply a Buddha—an Enlightened One; and one of a great chain of Buddhas stretching out far into the past, and into the future. It is true that in Tibet, and some other lands in which Buddhism has become tinctured with the popular Hindu theologies, there are found earnest Buddhists who seemingly worship "Buddha" as an avatar of Deity, or even as Deity itself; but there is no warrant for this in the original Buddhistic teachings, and this practice is strongly condemned by the best informed Buddhistic teachers, and is regarded as a grievious heresy. And, in this connection I might add that in this pseudo-Buddhism we find the paradoxical assumption of a Deity prayed to for aid, when by his own teachings it is seen not only that

he is not, and never was, Deity or the avatar of Deity, but also that as a distinct personality he has ceased to exist—for he has entered into Para-Nirvana, and become at-one-ment with the Infinite All.

To understand fully how illogical it is to speak or think of Gautama, the Buddha, as being God, or the Divine Incarnation, one must at least grasp the best Buddhistic thought and teaching concerning The Infinite—that great Mystery of which a German philosopher once said: "It is THAT which men have nicknamed 'God'." For nothing could be further from the true Buddhistic teachings than the idea of a Personal God.

The Buddhist believes that the Great Mystery is Unknowable to mortal mind, and Unspeakable to mortal lips. Buddha, himself, had but little to say about IT, but confined himself to pointing out The Path whereby man might attain what was equivalent to Godhood, and in so doing pass into Infinity. But remember, the Buddhist is not an atheist, as so many have claimed—rather does he believe that in the end there is really nothing but THAT "which men have nicknamed God," and that all the rest is Maya. But, because he does not indulge in theological speculation about the nature of that which beyond such speculation, the theologists, Hindu and Christian, dub him an "atheist."

Listen to the words of some of the Buddhist teachings, reduced to modern phrasing:

"The imagination, the understanding, and abstract thinking will always strive in vain to represent the Infinite; for no form of finiteness (to which thought and speech also belong) can express the Infinite, nor can that which is timed express the Timeless and Eternal; nor can thought resultant from the chain of causation grasp the Causeless or Self-Existent. When religions have nevertheless attempted this, such attempts have only led to vain speculations, empty assertions, imaginative fiction, and to strife and misunderstanding—yea, even to war, murder, and horrors of all kinds. Therefore, we set aside all such speculations and vain disputes, and do not busy ourselves with them."

Edwin Arnold, in his great poem "The Light of Asia" (a tale of the Buddha) beautifully expresses the Buddhistic thought on this point in the following lines, which it might do some of us good to remember:

"Om Amataya! measure not with words the Immeasurable;
Nor sink the string of thought into the Fathomless.
Who asks does err; who answers, errs; say naught!
Shall any gazer see with mortal eyes;
Or any searcher know with mortal mind?
Veil after veil will lift—but there must be
Veil upon veil behind!"

So much importance do the Buddhistic philosophers place upon his point that s[illegible] them go so far as to object to the use of the

terms "The Infinite" or "Infinity," in connection with THAT-WHICH-IS, asserting that if any terms must be used the ones probably the least objectionable are "Indefinity, or "The Indefinite"—but I think that the Western student will prefer to hold on to his favorite term "The Infinite."

And, in all justice, it must be added that the advanced Hindu philosophies (non-Buddhistic) discard the conceptions of grossly human-Deities accepted by their orthodox countrymen, and teach the infinite and eternal presence of a Somewhat which they speak of only as "THAT," and which they teach is beyond definition in mortal terms. Listen to what some of their sages have said on this point:

"The Essence of Being is without attributes, formless, devoid of distinctions, and unconditioned. It is different from that which we know, and from that which we do not know; words and thought turn from it without finding it. The wise answer only by silence all questions concerning its nature. To all suggestions concerning its qualities, properties, and attributes, the sages' answer simply, 'neti neti'—'not this, not that,' Of THAT, they assert simply 'IT IS'."

And, finally, one of the most devout Christian churchmen I ever knew, was proud to bow his head in acknowledgment of his blessed ignorance of "just what is God." And, well do I remember, his answer to me, when after a long discussion one midnight many years ago, I asked him the question: "Professor, what is your last word of knowledge concerning the nature of God?" Bowing his magnificent head, covered with its wealth of snow-white hair, he replied softly: **"My son, to my highest understanding, God is The Infinite Mystery."** And I have always felt that any attempt to "define" God, after a statement such as that, was an impertinence closely approaching sacrilege.

So, after all, we see that the wise of all philosophies and religions have much in common. As a writer once said: **"All wise men are really of one religion; but wise men seldom tell what that one religion is."**

And, to get back to the subject of "divine incarnations," or "avatars," there are really many points of agreement between the several old religions or religious philosophies. For instance, we find the Buddhists teaching that there have been many Buddhas—that Gautama was not the first, nor the last of the kingly race of Buddhas. And the orthodox Hindus hold that there have been many avatars of embodiments or incarnations of Deity. They name Rama, Krishna, and others favored in their legends and scriptures; and many are sufficiently liberal to include Buddha and Jesus in the list; each avatar representing some particular phase of the teaching of Truth. It is true that the Buddhists do not call the Buddhas "divine incarnations," but is not this a mere distinction of words? It all depends upon what

is meant by the term "divine". If for "divine" we substitute the term "Illumined," there is little left for the Buddhists and Hindus to dispute about in the matter. I think this must have been the idea which was back of the paragraph in the article regarding which the complaint was made. I think that Mr. Gould must have absorbed the Hindu conception, rather than the Buddhistic, in some of his studies on the subject, and naturally expressed himself in the same terms. At least, that is the way it seems to me.

And, finally, though the orthodox Christian Churches hold fast to the teaching that Jesus was the actual Son of God, born of a virgin, and having naught but God as his father, there is a rapidly growing body within the great body of Christianity which hold to the idea that Jesus was the Son of God only as all men are Sons of God, and like them saying truly "I and The Father are One"—that he was the Elder Brother. And, many are learning to understand the meaning of the word "Christ," in the sense of "the Illumined One;" and to regard it in its sense of a title, rather than as a name; and to accordingly speak of "Jesus, the Christ," just as they might of "Gautama, the Buddha"—and just as certain advanced Hindus speak of "Krishna, the God-Man," in the same implication of the term, with the idea of the Charioteer of the Bhagavad Gita in their mind. **When terms are rightly understood, there is often very little left to argue about.**

To bring out the point of mutual agreement when terms are rightly defined and understood, let us take up the disputed paragraph, viz.: **"incarnations of God, such as Jesus, Buddha, and Krishna," etc.,** and change it so as to read **"incarnations of THAT, such as Jesus, Buddha, and Krishna."** Is there any room left for the objection previously made, in this reading of the sentence? I think not.

Well, friends, we have made our little Visit to Buddha-land, and have taken a few steps on several sidepaths along the road, as well. I hope that we have learned something on the trip—and have unlearned some other things.

THE CRITICAL MOMENT

It is the critical moment that shows the man. So when the crisis is upon you, remember that God, like the trainer of wrestlers, has matched you with a rough and stalwart antagonist. "To wha[illegible]" you ask. That you may prove the victor at the Great [illegible]et without toil and sweat this may not be!

—Epictetus.

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And, to get back to the subject of "divine incarnations," or "avatars," there are really many points of agreement between the several old religions or religious philosophies. For instance, we find the Buddhists teaching that there have been many Buddhas—that Gautama was not the first, nor the last of the kingly race of Buddhas. And the orthodox Hindus hold that there have been many avatars of embodiments or incarnations of Deity. They name Rama, Krishna, and others favored in their legends and scriptures; and many are sufficiently liberal to include Buddha and Jesus in the list; each avatar representing some particular phase of the teaching of Truth. It is true that the Buddhists do not call the Buddhas "divine incarnations," but is not this a mere distinction of words? It all depends upon what

is meant by the term "divine". If for "divine" we substitute the term "Illumined," there is little left for the Buddhists and Hindus to dispute about in the matter. I think this must have been the idea which was back of the paragraph in the article regarding which the complaint was made. I think that Mr. Gould must have absorbed the Hindu conception, rather than the Buddhistic, in some of his studies on the subject, and naturally expressed himself in the same terms. At least, that is the way it seems to me.

And, finally, though the orthodox Christian Churches hold fast to the teaching that Jesus was the actual Son of God, born of a virgin, and having naught but God as his father, there is a rapidly growing body within the great body of Christianity which hold to the idea that Jesus was the Son of God only as all men are Sons of God, and like them saying truly "I and The Father are One"—that he was the Elder Brother. And, many are learning to understand the meaning of the word "Christ," in the sense of "the Illumined One;" and to regard it in its sense of a title, rather than as a name; and to accordingly speak of "Jesus, the Christ," just as they might of "Gautama, the Buddha"—and just as certain advanced Hindus speak of "Krishna, the God-Man," in the same implication of the term, with the idea of the Charioteer of the Bhagavad Gita in their mind. **When terms are rightly understood, there is often very little left to argue about.**

To bring out the point of mutual agreement when terms are rightly defined and understood, let us take up the disputed paragraph, viz.: **"incarnations of God, such as Jesus, Buddha, and Krishna,"** etc., and change it so as to read **"incarnations of THAT, such as Jesus, Buddha, and Krishna."** Is there any room left for the objection previously made, in this reading of the sentence? I think not.

Well, friends, we have made our little Visit to Buddha-land, and have taken a few steps on several sidepaths along the road, as well. I hope that we have learned something on the trip—and have unlearned some other things.

THE CRITICAL MOMENT

It is the critical moment that shows the man. So when the crisis is upon you, remember that God, like the trainer of wrestlers, has matched you with a rough and stalwart antagonist. "To what end?" you ask. That you may prove the victor at the Great Games. Yet without toil and sweat this may not be!

—Epictetus.

Mental Force

By Arthur Gould

We are all very likely to think too much of the physical force we possess. In this matter-ridden age, we think more of our body than of our mind; we think more of our physical force than of the force of our mind. The majority of people in this age are wrapped up in the contemplation of their body and all that concerns the body. They do not think so much of the mind. Those that think of the mind—the forces of the mind, the mysteries of the mind—form the minority. But, happily, this minority is growing and every day the number of thinkers who think of the inner forces of the mind is growing. It is a happy sign of the times. It is a change to better conditions in the welfare of humanity. People who think of their body alone, and all that concerns the body, live on the very skin of life, just like the little ants that crawl over the skin of a luscious fruit. The skin is too thick for them to pierce through to get a taste of the sweet juice. So these human insects at times live only upon the skin, crawl upon the skin, never get into the kernel of the fruit of life, never even know or care to know it, much less taste the sweet juice which forms its real happiness.

Most people have the wrong idea of life, or to be exact do not know what constitutes life and take very little interest in trying to find out what is the object of living. They devote all their time thinking of their bodies, try to make the most of their bodies, think of their bodies as themselves. In this matter-ridden age, as I say, most people have strange ideas of facts about themselves. There are potent facts that stare us every minute in the face, facts that we experience every moment that we draw breath; and yet we leave out those facts and it is a real mystery wherefrom they form their theories, spin out theories of life which are founded on imaginary facts and grounds. Man, for instance, is nothing but his thoughts, and yet how many of us bear that in mind,—and that we are nothing but our thoughts.

I will repeat the above line again to make you realize how very, very true it is. "We are nothing but our thoughts." That you are nothing but your consciousness and that consciousness is made up of thoughts, ideas, and sentiments. Just this very moment think of it. All through this day most of you, almost all of you, have thought that you are your body, and yet you are nothing but your consciousness. It is your consciousness that is reading, it is that consciousness that tries to understand what I write, it is that consciousness that senses everything around and within you.

Has the body anything to do with your consciousness? Yes—it is the vehicle through which you, as your consciousness, work. The body is an encasement of the mind. The body is but the medium through which the mind works. Unless you put your mind on the body you are not conscious of the body. Your body is your outer encasement, like unto your robe that encases your flesh. When we talk of force or strength, we are apt to think of physical force and physical strength. When we say, "I am weak today" we mean weak in body. When we talk of strength we unconsciously think of our physical strength,—as if the body has any strength at all, as if the body has any force at all. All strength belongs to the mind. Think of just what this means. It is very important for you to realize that strength absolutely belongs to the mind, of which our flesh is but an encasement as a robe. Without the force of the mind the body is a living corpse. These words should be read slowly, with pauses, so that you will understand their full meaning. These thoughts are the kernels of the real philosophy of life. I will repeat again,—all force and strength belong to the mind. There is no strength that the body can claim. Minds strength it is in which the body deals: Is there any action of the body without a thought back of it? Think of that! A single action no one can perform with the body without being moved by thought, the force of mind! The mind is our real self, mind is man's real self and the body but an encasement.

The title of this article is MENTAL FORCE, the force of thought, which means the force of the mind. Every thought is a current of the mind; every current of the mind is a force of the mind. We all say, "We have thoughts but we do not feel the force of these thoughts,"—at least many of you say, many that live with indifference to life, that flit from object to object, from thought to thought,—in fact you have as many thoughts in an hour at times as it is possible for you to have. How can you then feel the force of thought? We can feel the force of thought, only when we concentrate our thoughts. For instance, fear: fear is a thought. When we are afraid of anything, frightened about anything, we think of that thing concentratedly; the concentration is brought about by the object of the fear. But whatever be the cause of that concentrated thought, it has been brought about and we think of that object concentratedly. We feel the force of that thought through fear. Yes, thought is nothing if it is not concentrated. You hear of great men and their wonderful deeds of valor, of wisdom, of invention, of art, of science—the source of all their achievements has been concentrated thought. Everything is accomplished through concentrated thought.

Thoughts ought to be focused. To employ them efficiently, to get the most out of them, the most benefit out of them, you have to

focus them. Focusing the light of the sun through a sun-glass upon a piece of paper, you make it burn. Has the glass burned it, burned that piece of paper? No. Have the rays of the sun burned that piece of paper? No. It is the focused light of the sun, the concentrated light of the sun, that burns the paper. The rays of the sun have not been able to burn it. It may lie on the ground, be in the sun for any time, it will never burn, the diffused sunlight will not burn it. But if you take a sunglass and put it over the paper, then it burns. The focused rays of the sun through that glass have burned that piece of paper. So is it with the rays of the mind, so with the forces of the mind. The forces of the mind are scattered. When you once center them, they become powerful,—most powerful,—so wonderfully powerful that we call their results miraculous.

Take for instance a great man, the memory of whose deeds still makes us wonder at his greatness. Napoleon Bonaparte is now being called the greatest mystery of the Western World. A slightly built "Little Corporal," as he used to be called, more feminine looking than manlike, in his younger days, and yet what a wonder he was! What would either side give for his equal today? As a little lieutenant, then girlish-looking, he took charge of some troops and fought for the king of France. From his look, nobody would give him charge of such a serious emergency. The mob was marching against the king. Even the king and his courtiers trembled at what was going to happen. One of them told the king about the young Lieutenant Bonaparte, in whom he saw some power. Napoleon had not at that time achieved any deed which might awaken the world's interest in him, but somehow he was brought to take charge of the emergency. And he went at the mob, that girlish looking **Mind-Master** with wonderful power,—he dashed against the mob, killed most of them, the others were driven out. The king was saved, the situation was won.

Think of that young man's future career. He became in time the awful hero that he was generating fear in all his foes; the dictator of Europe—that same "Little Corporal" who became the Emperor of France and the de facto dictator of all Europe.

He was backed by nobody,—not by a single friend from the beginning. Who was his backer, who was his friend, who was his patron, who was his supporter? His own mind,—his wonderfully concentrated mind. That mind was encased in flimsy-looking flesh. Slight of build he looked more like a girl; and yet the power of his mind when it was fully manifested, was such that all the greatest minds of Europe trembled at his name. Napoleon was his mind. Napoleon was his consciousness,—his consciousness that he could do and dare anything he would take to; and he showed it by his actions. Yet, almost at all

times he was calm and collected. Never did he lose his temper, never did he fuss. Never did he seem troubled over a proposition. He was a philosopher, as his biographers have called him. Melancholy-looking at times; calm, serene; master of his mind. The forces of his mind were so well regulated that he could focus them at his will in a twinkle, and the focused forces would dive into any subject that would be presented to his mind, and get to the bottom of it and find the solution; and armed with the solution, he would do and dare even the impossible.

Napoleon has been called in Europe a veritable monster. By whom? By the people whom he harassed, people against whom he led the batteries of his mind. Did he lead any batteries of cannon? The batteries of cannon were the outward symbols of the mind. The marshals, the generals around him could hardly act by themselves, without looking at, without being inspired by the man of wonderful mind-power.

I am not defending Napoleon in his military career, but I am giving you an instance, a most luminous instance, of one whose mind was turned toward earthly glories. He had cultivated the resources of his mind; he had trained the forces of his mind. If he had always acted in the interest of humanity, with all the concentrated force of his wonderful mind centered for their good, instead of for material glory, his career would have ended very different than it did. He did not do things for greed,—but for material glory. The force of his mind was there to do with as he chose. You have wonderful force of mind, but it needs to be concentrated. Once you train your mind to concentrate, anything may be possible. It is an organ that is capable of wonderful development. It may be developed in this generation and it may take many generations. It all depends upon you. But once it is developed it will serve you through all existence, and it may be used for either good or the opposite, but finally it will be centered on the good, which is the object of all human life, the goal of all existence, the source of all matter and spirit.

(To be concluded next month.)

STAND ALONE

Even as bad actors cannot sing alone, but only in chorus: so some cannot walk alone. Man, if thou art aught, strive to walk alone, and hold converse with thyself, instead of skulking in the chorus! At length look around thee; bestir thyself, that thou mayest know what thou art. —Epictetus.

The Laws of Reasoning

By William Walker Atkinson

In the last month's article of this series of talks on the Laws of Reasoning, we reached the point in which, as Halleck said: "Induction hands over to Deduction a ready made major premise (i. e. an Hypothesis, Theory, Law or Principle). And, he continued: "Deductions take that as a fact, making no inquiry about its truth. Only after general laws have been laid down, after objects have been classified, after major premises have been formed, can Deduction be employed." And we now are ready to proceed to an examination of the underlying principle of Reasoning by Deduction, or Deductive Reasoning.

In the first place, you must remember that, as we have seen further back, the fundamental and basic principle of Deductive Reasoning is this **"What is true of the whole, is true of its parts."** A favorite illustration of this principle is as follows: Picking up a particular magnet of which we have had no actual experience, we reason regarding it as follows: (1) **All** magnets attract iron; (2) **this thing** is a **magnet**; (3) therefore, **this thing will attract iron.**" Of course when we pick up a magnet we do not **consciously** reason about it formally in this way, but our minds trained by experience to think in just this manner unconsciously take these three steps in the reasoning process.

Another favorite illustration of the old logicians was as follows: (1) All men are mortal; (2) Socrates is a man; therefore (3) Socrates is mortal. And if the first statement be accepted as a basic principle, and the second be accepted as likewise true, then the third statement becomes a logical necessity from which there is no escape.

The Syllogism

We come now to that boog-a-boo which "scares off" so many who peep into a work on the subject of Logic—the "Syllogism." But be not frightened at this thing with the terrifying name, for it is simply an old friend with an unfamiliar name tacked on to it. Get acquainted with it, and you will find that you have really known it for a long time, but didn't exactly know its name before.

Whately defines the Syllogism as follows: "A syllogism is an argument expressed in strict logical form, so that its conclusiveness is manifest from the structure of the expression alone, without any regard to the meaning of the terms." Brooks says: "All reasoning can be, and naturally is, expressed in the form of the Syllogism. Its importance as an instrument of thought demands that it receive special notice.

You may at first be surprised at Whately's statement, mentioned a moment ago, that the conclusiveness and absolute truth of a Syllogism is manifest from the very structure of the expression alone, **without any regard to the meaning of the terms.**" You may say, how can this be? How can we perceive the necessary truth contained in the expression of a thing without any regard to the meaning of the terms of the expression? Let us see how this is, for it will serve to fix the strict logical principle in our minds.

Let us select terms that have no apparent meaning whatsoever—the letters of the alphabet used as symbols of some unnamed thing.

If we use these letters in the form of a Syllogism, we will see that the Syllogism, even then, expresses a positive and necessary logical truth, from which there is no escape. Let us try this experiment, as follows: All **A** is **X** (2) **Aa** is an **A**; therefore (3) **Aa** is **X**. Do you get the idea? **A** represents a class of things; **X** represents a quality which characterized all the things in the **A** class; and **Aa** is a particular, or individual thing which is asserted to be a member of the **A** class or family. This being so, and the truth of the first two statements being accepted as truth, then it is impossible for **Aa** to escape having the **X** characteristic quality, and thus being **X**. You will see that this is just as true when we use the symbols **A**, **Aa** and **X**, as when we use the terms, Men, Mortal, and Socrates, respectively. Do not leave this point until you are thoroughly satisfied of its truth. If you have any lingering doubts about **Aa** "having to be" **X**, just try to see how impossible for **Aa** to be **not-X**, when all of the **A** family, to which **Aa** belongs, possess the characteristic quality of **X**ness. See the point?

Well, then, the logicians say that **"a perfect Syllogism must have three, and no more than three, propositions."** A **"proposition,"** you known is "something proposed as true and correct." These three necessary propositions of the Syllogism are as follows: (I) The Major Premise; (II) The Minor Premise; and (III) The Conclusion logically arising from the process of comparing the two Premises, and correctly reasoning therefrom. Now, just wait a moment until I tell what a **premise** is, before you get discouraged. A premise is simply "a proposition accepted as true and correct for the purposes of reasoning or argument." Nothing so terrifying about that, is there? Let me remind you here, however, that a Premise is not **necessarily** true, but may often be merely accepted as true for the time being, for the purposes of argument or reasoning. But, let me warn you, if you accept the Premise you are bound to accept the logical conclusions arising therefrom. For instance, if you accept the Premise that "the Moon is made

of Green-Cheese," you must accept the logical conclusion of what would happen on the Moon if a colony of rats should be transported there!

Well then, to get back to the three propositions of our Syllogism. Using the illustration of Socrates, we have the following analysis of the argument or reasoning about his mortality: (1) **Major Premise**: "All men are mortal;" (2) **Minor Premise**: "Socrates is a Man; therefore (3) the logical **Conclusion** that: "Socrates is mortal." And, as of course "mortal" means "subject to death," the logical conclusion is that Socrates, being a man; and all men being mortal, and subject to death; therefore Socrates is mortal, and is subject to death sooner or later in his career. If you would get the strict logical flavor of the thing, you may put it this way: (1) IF all men are mortal; and (2) IF Socrates is a man; then (3) Socrates is going to die some day, without any IF about it. (This last form will perhaps prevent some of our Immortality-in-the-Flesh friends from becoming disgusted with Deductive Reasoning at the very start—for the IF will let them out of the difficulty, you see.)

If you have carefully examined the foregoing you will see that a perfect Syllogism, whether expressed in words or symbols, is logically valid, because the Conclusion must logically proceed from the Premises. if the latter are accepted or assumed as correct. And, it is needless to say that if the Premises are true, the Conclusion **must** necessarily be likewise true. As Whateley says: "A Syllogism is said to be valid when the conclusion logically follows from the Premises; if the Conclusion does not so follow, the Syllogism is invalid and constitutes a FALLACY if the error deceives the reasoner himself; but if it is advanced with the idea of deceiving others, it constitutes a SOPHISM."

Now, that's about enough about the Syllogism for this time, isn't it? There is quite a bit more to be said about it, but there is no use in giving you too much at once—for you might get mental dyspepsia by bolting it all at one mouthful. I want to say to you however, that the thing is not nearly so dry as it first seems—it will really get quite interesting after you once get into the spirit of the thing. **And it will be splendid mental exercise for you** if you stick to it a little; and you will find that your mind will grow much clearer in the matter of perceiving the Fallacy in much argument and so-called reasoning that comes under your notice. The above form of Syllogism is the simplest one—there are others more complicated, but the general principle is the same.